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LEND A HELPING HAND.

BY HENRY E. REEFORD.

Lend a helping hand, my brother,
To the weary ones you meet,
There are many bowed with burdens,
Fainting in the day's fierce heat.
Pass not by a toll-worn brother,
Let none ask for aid in vain,
Lend a helping hand, believing
Time will pay you back again.

Lend a helping hand, my brother,
There are chances, all the way;
When you see a man discouraged,
Have a helpful word to say.
Kindly words are balm and comfort
To the weary, and they make
Many a heavy load seem lighter;
Speak them for a brother's sake.

In the march of life, my brother,
Willing heart and ready hand,
Make the way seem bright and pleasant;
As we journey through the land
Past the hands outstretched to help us,
With a hopeful word and smile,
Lend a helping hand to others,
It is surely worth your while.

BISHOP SIMPSON IN PRINT.

BY REV. D. SHERMAN, D. D.

The severest test of the popular and pulpit orator is the printer's devil. On the platform he enjoys the advantage of personal contact with the audience, the open countenance on which the kaleidoscopic emotions are photographed in quick, almost instantaneous succession, the kindling eye, the music of the voice, the eloquence of movement, and the mysterious magnetism of temperament and genius which often, without great intellectual grasp or literary finish, in the rush of enthusiasm and heat of delivery, carry the hearer; but from the printed page all these accessories are excluded. The orator has entered a strange arena, where he moves at a disadvantage, and is judged by severer canons of criticism. In print we have time to consider, to compare, to pass judgment; the heat of discussion is gone; and we are able to weigh the sentiment, to test the logic, and to criticize the rhetoric. In this re-creant many a famous orator has been found wanting.

Demosthenes, Cicero, Burke, endure the scrutiny of print, as also Webster, Everett and Winthrop, whose clear and solid thought is piled with artistic skill and beauty; but the body of the fabric in Clay's silvery speech, is found, at once, on handling, to be sleazy and unevenly woven from an interior kind of material; and even Sumner's burning sentences, once hurled as from a rifled gun at the enemies of liberty, often turn out to be curious mosaics instead of integral parts of orations closely compacted and instinct, in every fiber, with the spirit of the popular leader.

If we turn to the pulpit, we find the same law prevails there as in the department of secular oratory. A few masters of speech transmit their power along the printed page, while the marvelous eloquence of others lives only in tradition. Robert Hall, Frederick W. Robertson, Richard Watson, Wm. Ellery Channing, will long be read, not only for their Christian sentiment, but for their inspiration, the fire of genius, the conceptions of the thinker, and the orator's beauty and power of expression; but Whitefield's sermons, which once blazed like meteors over two continents, arousing, alarming, enkindling the dead churches, fall on later generations, in printed form, like spent torpedoes. They were good only to be spoken. In the absence of the living voice and the personal magnetism of the speaker, they are commonplace and tame. There is no crystal of thought to strike fire. The explosive force was in the man, not in the truth he uttered. Summerfield's power, too, was largely in his presence. In his genial and sunny countenance and the sweet and ten-

der tones of his voice, was a benediction; and Bascom, who so moved men by his speech, becomes turgid and bombastic on the printed page. Nor can this be thought strange when we remember how difficult it is for the orator to appear well both on the platform and in print. They are two diverse spheres. The qualities which would give success in the one tend to work defeat in the other.

Of American pulpit orators Bishop Simpson easily stood at the head. As no other man of his age could he touch, move, and mould a great audience. Wherever he stood to speak, he was a recognized centre of power, the circle of his influence ever widening from the point of beginning until it touched the utmost verge of the Republic. To obtain such a hold on a large public and retain it through a long life, implies the highest qualities of the orator. This was the achievement of Matthew Simpson.

The printed sermons of Bishop Simpson, while presenting popular features, possess elements of permanent value. If less striking in the method of putting things than those of Robertson, or less finished than the elegant essays of Channing, the sermons of Simpson give greater evidences of warmth and evangelical richness, as well as greater ease of manner and breadth of sweep, than either. Taken by the short-hand reporter as they fell from the lips of the preacher, they retain much of the intensity, glow of emotion and abandon of extemporaneous discourse, as well as solid and sensible thought.

Of these vital and permanent elements, a few may be emphasized here. 1. Bishop Simpson will live in his themes. Few names can be transmitted in literature without being anchored to subjects of deep and permanent value. Many a book, ably and elegantly written, lies dead and entombed in old libraries, because the theme has ceased to have any public interest, while, on the other hand, such books as Augustine's Confessions and City of God, the Imitation of Christ, the Pilgrim's Progress, and the Saints' Rest are of perennial interest because they ably treat of themes which are immortal. The twenty-five sermons of Bishop Simpson, given in this volume, deal with subjects of perpetual interest to all human beings. The relation of the invisible to the visible, sin and redemption, the character and restorative work of Christ, the renewal of the human soul in the image of God, the church on earth and her glorification in heaven, are topics which never wax old nor decay.

2. Again, these sermons are traversed by great lines of thought; they are the unfolding of mighty arguments. If the preacher deals with themes as old as the universe and current in all the ages, he unfolds and illustrates them in ways to give to them the freshness and interest of originality. The topics themselves deserve, the methods of handling secure, attention, the germ of truth is unfolded logically and in proportion, but the hardness and angularity of the argument are relieved by the heat and glow of the orator's temperament.

3. In an important sense, his sermons are works of imagination. Bishop Simpson was the Jeremy Taylor of the Methodist pulpit. To a fancy which threw off pictures as rich and delicate as those of the English prelate, he joined an imagination which with the utmost ease and with a steady wing, bore him to the sublimest heights of the universe.

4. But in the preaching of the Bishop, the key-point was his heart-power — a gift which never stood isolated, but which curiously interpenetrated and qualified all his other endowments. No orator, indeed, can take a leading place by a single power. There must centre in him a constellation of excellences — voice, magnetism, imagination, the eye of the artist, the ear of the musician, a quick sensibility, and a glow of feeling; but in different men these elements are variously mixed and combined. The quality of the oratory is indicated by the element which becomes dominant. With one it is the voice. Whitefield could draw tears by pronouncing the word "Mesopotamia." With another it is feeling, fancy or imagination which kindles

the heavens with a cold auroral blush, or sets them aglow with the fervid atmosphere of summer. In Simpson were combined many of the commanding qualities of the orator, but the queenly array was led by the heart. You felt, as well as saw and heard him. He not only lifted you to the third heaven, he moved you to shouts or melted you to tears. Some orators, by their brilliancy, elicit our admiration; Simpson secured our love.

NEW YORK LETTER.

BY REV. R. WHEATLEY, D. D.

THE BREWERS.

New York has just had a convention of the brewers of the country. Not less than a thousand gathered at this their annual convocation. The city was gay with the flags that announced their presence, and the press paid considerable attention to their deliberations. The Roman Catholic mayor, for whom all good men were invited to vote last fall, told them how glad he was to see them, and that he hoped to enjoy a similar pleasure in the future. Evenings were spent in conviviality, and days in devising methods of increasing their trade, augmenting the consumption of intoxicating liquors, and preventing the spread and triumph of total abstinence. Whether the civic chief magistrate would be as bland and cordial to a temperance convention, is not a doubtful question. He dare not be. The owners, suppliers, and devotees of the eight or ten thousand drinkeries would at once denounce him; and, so far as they could, consign him to political oblivion.

It is at once disgusting and amusing to read the hypocritical nonsense of the brewers. Their ends are the accumulation of money, and the gratification of fleshly lust. To these they willingly sacrifice the interests and happiness of their clients, and of the families of their customers. The public has had a most impressive illustration of this. Gustave Fleischner, the German carpenter, who attempted to commit suicide by leaping into the East River from Brooklyn Bridge, declared that he could not obtain work because destitute of the tools held in pledge by a beer-seller for the payment of seven or eight glasses of beer — the saloonist said eight, the carpenter said seven. Yet this poor beer-guzzler had a wife and eight children. All of the latter were under ten years of age. The young one was only about a week old. The poor mother, weak and exhausted, was compelled to rise from her couch, three days after the advent of number eight, and go to work in order to save her babies from starvation. The saloonist, whose family is probably well clad and abundantly fed, could complacently permit all this wretchedness by refusing to release the husband and father's tools. Beer is a modern Moloch, whose drunken priests find apparent pleasure in the cries and woes of his victims. The beerites and brewers are utterly selfish. Justus Schwab, the socialist beer-seller and beer-seller, is opposed to all authority and to all government. He would confiscate all private property, except his own, to effect an equitable distribution of worldly goods among the members of the community. The commonwealth is not quite ready to act upon his notions, and until it is, the rubicund philosopher purposes to hold fast to the commonwealth's notion that what a man legally owns is his own. Schwab is not the first doctor who has made wry faces when compelled to swallow his own medicine. While edifying the court and the citizens by the exposition of his doctrines at his late trial, an enthusiastic and practical disciple took advantage of the philosopher's absence to break into his drinkery, and to effect a more equitable distribution of the teacher's liquor and cigars. Schwab didn't like it a bit — it was robbery, etc. The real cardinal principle of modern socialism, as held by such expositors, is that of the husband under the old common law, who could say to the wife: "What is yours is mine, and what is mine is my own." Practically, there is little if any essential difference between such socialists and the brewers and groggery-keepers. Sad to say, the government of New

York is in the hands of the latter, and with them Romanism is closely allied.

CONSTITUTIONAL AMENDMENT.

The power of "Rum, Romanism, and Rebellion" — thank Dr. Burdard for the alliteration — in the politics of this State, is due to the fact that they hold the balance of power between the two great parties, and are almost as purchasable by one as by the other. To be sure, their natural affinities are considerably stronger for one party than for the other, but they can eat crow if it is gilded thickly enough and washed down by Dutch beer and Irish whiskey. Principles they have not, except those of utter selfishness. Politicians defer to the Rome-rum voters, and are willing to establish the idolatry of the mass, under the glozing falsehood of "freedom of worship," in all public charitable institutions, in exchange for sufficient votes to elect. Republicans are nearly as bad in this respect as Democrats. A constitutional amendment, rigorously prohibiting all State and municipal appropriations to sectarian institutions, will put an end to the power of this unprincipled and salable party. The politicians will not oppose it, but will be as glad of freedom from their control as all patriots will be of safety from their machinations. In the full of exciting national politics such a proposed constitutional amendment will probably receive due consideration. Once this prohibition of sectarian appropriations has been incorporated in the State constitution. The sages who drew it plumed themselves upon their achievement, but were not sharp enough to guard against the cunning of the Jesuit party. The story runs that as the session of the constitutional convention drew near its close, the Jesuits moved in force on a Monday morning before the country members had returned to their posts, and inserted a proviso in the amendment to the effect that it should not interfere with the methods previously in use for the support of the indigent and delinquent. The rural members, in utter ignorance of this proviso, then voted for the amended constitution as a whole, and were subsequently as much indignant as they were surprised to find that they had thus been completely outwitted. Rev. Dr. J. M. King, pastor of the Park Avenue M. E. Church, who received a large vote for the episcopacy at the last General Conference, is the leader, on the part of the Evangelical Alliance, of this constitutional movement. He richly merits all the praise bestowed upon him by the New York Observer, as an ardent, judicious, and very useful reformer.

SATURDAY HALF-HOLIDAY.

Rev. Dr. J. R. Day, pastor of St. Paul's M. E. Church, obtained the unanimous adoption by the Preachers' Meeting of a resolution, introduced by himself, favoring the grant of a Saturday half-holiday to the dry-goods clerks of the city. Much sympathy with their desire for such a holiday is popularly expressed. Many of our large retail houses are seemingly inclined to grant it, and particularly during the hot summer months. On the other hand, many dry-goods merchants think that such a holiday is unnecessary, and that it would be an injustice to the public; that Saturday afternoon is the favorite time for making purchases; and that their clerks have as much leisure as other men who work for a living. All, however, seem willing to act unanimously, but none of them wish to take the initiative. The ladies hold the decision in their power. Were they to resolve not to make any purchases on Saturday afternoons, that would at once decide the question. One of the reasons why the dry-goods clerks desire to enlist the co-operation of the clergy, is the real or supposed influence of the latter with the ladies.

One of the duties of the Christian ministry is pointed out by this clerical appeal, and that is the duty of leading in all moral and social reforms. Christ is the Sovereign; His ministers the heralds who announce His will. The duty and privilege of society is to know, appreciate, and do that all-wise, all-loving will. This doctrine does not suit the independent, rebellious nature of the un-

itual man, but it is none the less true because of his aversion to it. What the effect of such a half-holiday — and especially if it were extended to all the trades — on Sabbath observance, church attendance, and social morals would be, is a question that claims consideration. As it is, the late hours of Saturday traffic seriously interfere with both. Sunday morning worship has fewer attendants because of it. The Saturday half-holiday is not a new thing in Protestantism. In the clothing districts of Yorkshire, England, it is quite common. The sentiment of the evangelical churches secured its adoption there. The country districts are full of family groups enjoying their outing in the fresh air. Field sports are also in full blast among the younger men. Sabbath, as a rule, are conscientiously observed, and church attendance improves by the removal of all excuses for staying away. Such has been the experience of the writer, and such is the testimony of many judicious observers. To say that no evils accompany it, would be to make a statement impossible of verification. Evil is the shadow cast by humanity under the sunshine of every blessing. But if there be fewer and less malignant evils accompanying it than those which attach to the present custom, that is one reason why it should be adopted. Conservatism is not always wise — especially if it be fossilized. Fossil conservatism has objected to the education of the people, because it would make them infidels; to the enfranchisement of the people, because they are incapable of governing themselves, and will "swamp" the interests of their social superiors; to the higher wages of the people, because higher wages would stimulate pride, luxury, extravagance, and awaken a host of sleeping desires that may not find gratification. So conservatism talks, and to its innovation replies with scorn. The old looks haughtily upon the new, and the new with bitterness and anger upon the old. Who is to arbitrate, to reconcile, to unite, if not the Lord Jesus Christ? To understand His will, to apply it to the conscience, and thus to guide society, whose melioration and progress are ever through the conflict of opposites, is the duty and mission of His church.

NOTES FROM ENGLAND.

BY GEORGE JOHN STEVENSON, M. A.

The Methodists have just held the annual district meetings, throughout the land, at which has been gathered up all the details of work done during the year throughout the home societies. These meetings, held during the second and third weeks in May, correspond in many points to the Annual Conferences of America, but there takes place no changes in the location of ministers. All the preachers in the district (of which there are thirty-five in England), are expected to attend the district meeting; dispensations are granted to any who are ill, or at a distance. In the first London district, Rev. Wm. Arthur, M. A., and Rev. Dr. Moulton were excused on account of illness, and Rev. E. E. Jenkins, M. A., because he was traveling in China or Japan. Two London ministers asked for supernumerary relations, after long years of faithful service — one Rev. John Thomas, and the other Rev. Frederic W. Briggs, M. A. The latter will be known to many in America, owing to his recent visit there to solicit aid toward the erection of the Asbury Memorial Chapel, recently erected and opened in the village where the venerable Bishop was born. How little did Mr. Asbury think, when he left England, that in 1884 there would exist in his native village a large and magnificent pile of buildings as a fourth theological college for English Methodism! The college and the memorial chapel are distinct buildings. Mr. Briggs has worked hard in promoting the memorial chapel, and but for his efforts it might not have been built. He has been forty-one years in the itinerant ministry, fourteen of which have been spent in five London circuits. A special resolution was passed at the district meeting, moved by the editor,

Dr. Gregory, recognizing the faithfulness, the efficiency, the variety, and the long continuance of the services rendered to Methodism by Mr. Briggs.

The proceedings are the same in order at each of the districts. The character of each preacher is examined in morals, doctrine and discipline; ministers desiring to retire from the itinerancy for a year or more give notice to that effect; and others return to the full work after rest. The statistics of membership are gathered up in minute detail, and such other particulars of work done are reported, and left with the chairman to prepare for the approaching Conference. The chairman has to preach an official sermon on the occasion, and the Lord's Supper is administered at its close to preachers present and the members of society. A conversation on the state of the work of God forms part of the proceedings, and there are times, often, of deep searchings of heart, and of fresh consecration to God, more especially in districts in which a decrease is reported. The names of young men recommended for the ministry are also reported; the young men are then passed on to the July examination, previously to their being laid before the Conference. This has been a weak point in English Methodism for a little time past; we have not had young men in training adequate to meet more than half the requirements of the connection. Nearly one hundred names have been sent in by the circuits, but if we get seventy out of them for college training, after the July examinations, the result will be very satisfactory. Of those sent to college, a considerable percentage fall (from some cause — ill-health or incapacity for study) to enter the ranks of the itinerancy. At the present time the Missionary Committee wants nearly one hundred young men, but there are only about thirty-six now in training, and some of these are only in college one year.

Two or three years ago, the Conference passed a resolution requiring the Foreign Missionary Committee to limit their expenditure to their income, so as to avoid getting into debt. That resolution has proved to be a sad barrier to progress, and has prevented entering on various new stations. The district meetings ask the ensuing Conference to rescind that resolution, as it is believed that the people will support these new enterprises if a good case is made out; and they are good cases which come before the committee in London, and some of them both urgent and important. In some countries the success of Methodism abroad is even greater than in the home districts, and this has prompted some of the recent meetings to ask the Conference to rescind the restrictive resolution. There are memorials on various other subjects going to the Conference, some of which are repeated annually, and will be, till the request is granted; one of these is the time-limit, which is again urged, that three years' location in the same circuit is not sufficient in many instances. This is felt over so wide a field, that some modification is sure to be granted at no distant date. Some of the preachers are very earnest in their efforts to get a concession on this point; they say that the same legal power that made the three-year rule in 1784 can modify it if a good case can be made out. The new Methodist mission now being organized in London is going on the basis that the missionaries employed therein are to have no time-limit; and the first name now recommended for that work in Rev. Hugh Price Hughes, M. A., and another may be Rev. Robert Percival Downes. These small revolutions are gradually working their way into Methodism. Already there are about forty of the itinerant ministers who have received official positions to which they are appointed for six years, renewable for a second, third or fourth term; and as Methodism extends, these positions will increase in number.

The statistics which have just been gathered, show that the Methodists meeting in class are 400,021; that the new members added during the past year were 47,540; yet out of that large number, nearly one thousand each week, when all the deficien-

cies are filled up caused by death, emigration, ceasing to meet, and removals, the clear gain is only 3,022, the "wear and tear" amounting to 44,500, which has to be met before we can count the gains. No country in the world, it is believed, suffers so much from emigration and removals as England, and many of these go to localities where, there being no Methodist society near enough to their new abode, they are lost to Methodism. One Congregational minister in the suburbs of London said in a meeting recently, that he had more than twenty Methodist families worshipping in his church because there was no Methodist church near enough for them to attend. How many other similar cases are there?

Our Exchanges.

BY SCIENCE.

The Methodist Protestant, in an editorial note on Miss Rose Elizabeth Cleveland, sister of the President, has the following: —

"Independent enough to wear her hair for comfort, and not according to the behests of Dame Fashion. Independent enough to take a decided stand for temperance and prohibition. Independent enough to refuse offers of marriage and defend spinsterhood by her pen and example. She graces the position she holds, and gives proof of her accomplishments in that she can converse with the presidential guests of the foreign embassy in three or four modern languages, besides a full average knowledge of the classics in the originals."

How significant the prayer of Jesus for His disciples: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil!" The Christian must meet the world's life at many points — in business partnerships, in political interests, in social matters, in hundreds of affairs. But he must remain distinct in spirit; his touch must not contract evil, but, like the Master's seamless robe, impart healing. — *Pittsburgh Christian Advocate*.

The people of the United States, according to the census returns of 1880, annually spend for

Intoxicating drinks,	\$80,000,000
Tobacco,	305,000,000
Meat,	300,000,000
Woolen and Cotton Goods,	447,000,000
Books and Shoes,	196,000,000
Education,	85,000,000
Christian Missions,	8,000,000

In the face of such figures, what right have we to be called a "Christian people?" What right even to be called a truly "civilized people?" — *The Moravian*.

The character of a nation, at least in part, should be estimated by its best elements. The Christian churches of our land, with their millions of members, are largely in favor of total abstinence and against legalizing the traffic in drinks; and the facts warrant the conclusion that prohibition is more firmly entrenched than ever. Christianity is here to stay, and will surely transform society.

The statisticians have already reported from 350,000 to 500,000 artisans out of employment. To this great army of unemployed another 100,000 must now be added. The iron manufacturers in western Pennsylvania have refused to continue the rate of wages of the past. The iron workers, whose union is at once one of the strongest and one of the best labor unions in the country, have refused to accept a reduction. The manufacturers expect a long struggle, the laborers a short one, and some furnaces are continuing work at the old rate. Meanwhile the bank statements in New York indicate a larger reserve of capital on hand above legal requirements than ever before in their history. We shall leave those who believe that free competition and laissez faire are the conditions of an ideal industrial order, to explain how it is that those conditions give us on the one hand millions of unemployed capital, and on the other thousands of unemployed laborers. — *Christian Union*.

Speaking of Carlyle, we notice that the clever author of "Oleth Dicta" defends and even praises Carlyle's extravagant estimate of his father's powers, on the ground of filial love. This is a happy discovery. It provides ground of justification for every bitter, cruel and reckless judgment of the sage of Chelsea ever made. His stab at Macaulay is to be placed to his credit on the ground of love of simplicity; his gibe of Lamb is to be admired on the ground that he loved seriousness — and so on. To the unfatigued, Carlyle's rant about his father wears the appearance of second-hand praise of himself. — *Christian Leader*.

If anything were lacking to prove the pernicious influence of the roller-rink craze, it could be found in the fact that "polo teams," consisting of young girls, are now traveling from place to place through the country, under a regular business management, and engaging in contests solely for money-making purposes, somewhat after the style of the base-ball methods of the time. We have looked for the rink craze to pass away in the Northern States, as it has in the Southern States and in Europe, and we hope that this, its last and not least disgusting development, may be accepted as an indication that its end is nigh. — *Northern Christian Advocate*.

Worse than the Colorado beetle, or the cholera, we hope this "craze," or epidemic of folly, will soon take its place with other nuisances that have been buried under public disapproval.

Library : " Come Unto Me (male voices) — mixed voices), Michaelis; What I Fan Says, Thayer; Joyous let Us Ever be (female voices), Little; Father of Mercies, F. L. E.; Minstrel (mixed chorus), Thayer; Muleteer's Song (mixed voices), Payson; We Come, We Go (male voices), Hatton; Guide Me, O Thou

The Sunday School.

SECOND QUARTERLY REVIEW.
Sunday, June 28.

BY REV. W. O. HOLWAY, D. D.

I. Preliminary.

Our studies during the past quarter have been in the Acts and the Epistle—the first four in the Acts, completing that Book; and the last eight selected from the following Epistles—Ephesians, Philippians, Timothy (First and Second), Hebrews, and Second Peter.

II. Lesson Analysis.

1. The subject of Lesson I (Acts 27: 1, 2, 14-26) was "Paul's Voyage." Committed to the care of the centurion Julius, and accompanied by Luke and Aristarchus, Paul embarked at Caesarea, about Aug. 21, A. D. 60. Two months later, while running from Fair Havens in Crete for Phoenix in the same island, the ship was struck by a typhoon from the northeast—the "Euraquilo," or "Levanter." Running before it till they reached a lee under Crete, an island some twenty-three miles from Crete, and not daring to keep on lest they should founder in the Syrtes, on the African coast, the ship was hove to on the starboard tack, heading nearly north, her boat hoisted, her top hamper sent down, and then "frapped," or "undergirded," to strengthen her frame and keep her planks from starting. On the next day, having sprung aloft, the cargo was thrown overboard in part, and, on the day after, the heavy spar and tackle were cast into the sea. The gale did not abate, "neither sun nor stars appeared," and at length the hapless voyagers gave up all hope of being saved. At this juncture Paul spoke to them; informed them that he had received a revelation from the God to whom he belonged and whom he served; and predicted that they should be cast upon a certain island, but that no life should be lost.

2. In Lesson II (Acts 27: 27-44) we had an account of "Paul's Shipwreck." The drifting of the ship along the northern coast of Malta, on the fourteenth night; the sound of breakers at midnight; the heaving of the water, detected by sounding; the dropping of four anchors from the stern; the longing for daybreak; the cowardly rise of the sailors to abandon ship detected by Paul; and thwarted by the centurion, by whose orders the boat was cut adrift; Paul's earnest counsel to all to eat, his own inspiring example, and his thanks to God in the presence of all; the lightning of the ship by casting the wheat into the sea; the selection of what seemed to be a small bay in which to beach the ship; the final preparations—hoisting the fore-sail, shipping the rudder-pieces and cutting the cables; the shock with which the bow struck the shore and buried itself in the mud; the discovery that the bay was a channel between Malta and Salomonia; and the wrecking of the stern by the violence of the waves; the proposal of the soldiers to kill the prisoners; the escape of all to land, as Paul had predicted, some by swimming, some on planks and pieces of the wreck—constitute an outline of the lesson.

3. The topic of Lesson III (Acts 28: 1-15) was "Paul Going to Rome." Landing in a cold rain, the shipwrecked band were hospitably received by the islanders, who held them where they were, and kindled a fire for their comfort. Paul, while feeding the fire with brushwood, was stung by a viper, but shook the reptile off and felt no harm. The people of the island, however, who had witnessed the occurrence, reasoned at first that he was a murderer, who though he had escaped the sea was pursued and smitten by Justice; but when no ill effects followed the bite, they changed their minds and concluded that he was a god. Hospitably entertained by Publius, the chief man of the island, Paul repaid his courtesy by the miraculous healing of his father who was ill of fever and dysentery—a cure which was followed by many others. On leaving Malta in February, the grateful islanders conferred upon Paul many honors, and gave him an outfit for his voyage. Sailing in "The Twin Brothers," they first touched at Syracuse; then at Rhegium; here getting a south wind, in two days they reached Puteoli. An unexpected Christian welcome greeted Paul here, and he tarried seven days. Proceeding to Rome, he was met by delegations of Roman Christians at Appian Forum and "Three Taverns," whose sympathy gladdened his heart, and led him to "thank God."

4. In Lesson IV (Acts 28: 16-31) we had for our subject "Paul at Rome." On entering the city, Paul was suffered to live in "lodgings" with the soldier who guarded him. Three days after his arrival, he summoned the chief men of the Jews, and assured them that though guilty of any wrong against his nation or its "customs," he had been delivered into the hands of the Romans, and though acquitted by them, had felt compelled, on account of Jewish opposition, to appeal to Caesar. He wore his present chain because he believed in the "hope of Israel" fulfilled in Christ. The Jewish chiefs replied that they had heard no harm of him and would like to learn his opinions, though they knew that the sect he represented was "everywhere spoken against." A day was appointed, and the Jews came in large numbers. The discussion lasted all day, Paul laboring to convince them by their own Scriptures and his personal experience "concerning Jesus." Only a few believed. The opposition of the majority was such that Paul dismissed them with the oft-repeated quotation from Isaiah concerning those who were wilfully blind and deaf, and informed them that this salvation would now be sent to the Gentiles, and that he would receive it. For two years Paul continued to dwell in his own "hired house," and was not hindered in his preaching boldly the kingdom of God and the things concerning Jesus.

5. The subject of Lesson V (Ephesians 6: 1-13) was "Obedience." Children were exhorted to obey their parents "in the Lord"—a precept "right" and just in itself, and connected, in the Fifth Commandment, with the promise of length of days. Fathers were urged not to vex and discourage their children, but rather to nurture them "in the chastening and admonition of the Lord." Servants and bondmen were commanded to yield a sincere and hearty obedience to their earthly masters, remembering, in all their acts, that they were serving Christ and doing all their work as beneath His eye. Masters were bid to treat their servants in the spirit of the Golden Rule, not forgetting their common Master in heaven, who is no respecter of persons. The apostle bade the Ephesian Christians to be "strong in the Lord, and in the power of His might." The "whole armor of God" would be needed to cope successfully with the wiles of Satan. "Principlities," and "powers," the world-rulers of darkness, the spiritual hosts of the unseen world, were leagued against them; and to wrestle with these the panoply divine would be indispensable.

6. In Lesson VI (Phil. 2: 5-16) our topic was "Christ our Example." The Philippians were urged to cultivate a humility and unselfishness by seeking to possess "the mind of Christ," who, though He possessed "the form of God," before His incarnation, did not deem His equality with God a thing to be selfishly enjoyed, but voluntarily emptied Himself, taking upon Himself "the likeness of men," "the form of a servant," and humbling Himself to a death of shame; for which God exalted Him highly as the God-man, giving unto Him the same pre-eminence, and ordering for Him the homage and adoration of the universe. The Philippians were further urged to "work out their salvation" with anxious solicitude, trusting in the inworking of the All-powerful Spirit; to refrain from "murmurings and disputings," to show themselves the "blameless," "harmless," "unspotted," "children of God," though surrounded by "the crooked and perverses;" letting their light shine and "holding forth the word of life."

7. The subject of Lesson VII (Phil. 4: 4-13) was "Christian Contentment." Paul was giving the Philippians a series of precepts—to "rejoice in the Lord always;" to cultivate as a mark of distinction the forbearance of love, remembering that "the Lord is at hand;" to keep free from anxiety, expressing all their wants to God "in prayer with thanksgiving," whose "peace," incomprehensible and incomprehensible, would pass sentry over their hearts and thoughts; to occupy their thoughts with whatsoever things are true, honorable, pure, lovely, and of good report; and to practice what they had seen and learned and heard of him their teacher; the God of peace would then be with them. Paul "rejoiced in the Lord," at the revival of their concern for him, as shown by the contribution brought by Epaphroditus—a concern which they had not ceased to feel, though debarred from expressing it by lack of opportunity. He had no complaint to make. He had learned to be content in whatever state he found himself. He had mastered the secret of being either full or hungry, of abounding or being in want. He could do or suffer all things in the strength of the indwelling Christ.

8. In Lesson VIII (1 Timothy 1: 15-20: 2: 1-6) our subject was "The Faithful Saying"—"Christ Jesus came into the world to save sinners." To this "saying" Paul added the words, "of whom I am chief," but declared that for this very cause he had been the recipient of mercy, that Christ's conspicuous grace towards him might encourage subsequent believers unto the life everlasting. To the king eternal, incorruptible, invisible, the apostle ascribed all honor and glory unto endless ages. Timothy was urged to fulfill the predictions uttered concerning him, and to "be a good warfare," holding fast both his faith and a good conscience, as the latter would save the former from shipwreck. Hymeneus and Alexander had thrust away "a good conscience," and the apostle had handed them over to Satan with the hope that by discipline they might be taught not to blaspheme. Prayers should be offered for all men, especially for kings and rulers, that the peace of their people be not disturbed. There is but one God over all, who wills that all shall be saved, and one Mediator, Christ Jesus, who is Himself man, and who gave Himself a ransom for all; hence our prayers should be as comprehensive as God's will and the Saviour's atonement.

9. In Lesson IX (2 Tim. 3: 14-17; 4: 1-8) we considered "Paul's Charge to Timothy." Timothy was enjoined to "continue" in the things which he had been taught from childhood, both in the Old Testament and in the Gospel. The Scriptures are able, by faith, to make us "wise unto salvation," and are "profitable for doctrine, reproof, correction, instruction." The "man of God" may find in them a full equipment "unto all good works." The witness of God, and of Jesus Christ, the Judge of all men, His appearing and His kingdom, were invoked in Paul's solemn charge to Timothy to "preach the word," pressing its truths "in season, out of season," reproving, rebuking, exhorting. Sound doctrine will soon cease to be tolerated; "itching ears" will demand teachers who will tickle them with doctrines conformable to their lusts; error will be preferred to truth; hence Timothy must be "sober in all things," perform patiently his work as an evangelist, fulfill his ministry. All the more must he be faithful, because Paul's earthly work was over. He was now being offered; his hour of departure had come; the good fight had been fought, the course finished, the faith kept. A crown of righteousness was laid up for him, to be given to him by the righteous Judge in the last great day, and not to him only, but to all who love His appearing.

10. The subject of Lesson X (Heb. 1: 1-8; 2: 1-4) was "God's Message by His

Son." To the fathers God spoke, fragmentarily and multifariously, by the prophets; but to us, in this last dispensation, He has spoken by His Son—the Creator, Sustainer and Possessor of all things, the Effulgence of the Father's glory, the exact Image of His substance, the Parol of sin, who is now seated at the right hand of the Majesty on high. No angel can compare with Him; they are addressed as subordinates and are required to pay Him worship, whereas He is addressed as God, and His throne endureth forever. If such supremacy be longed to Him, the truths which He proclaimed should receive our earnest heed. They should be held fast, lest we drift away from them. If God's holy law, given by angels, was not to be lightly esteemed, if its penalties were sternly enforced, much less has he reason to expect that we should neglect the great salvation provided by Christ, and confirmed by miracles and spiritual gifts.

11. In Lesson XI (Heb. 9: 1-12) the topic was "The Priesthood of Christ." The imperfection of the Jewish tabernacle and rites was first set forth—the priests restricted to the outer sanctuary; the permission to the high priest alone to enter the inner shrine but once a year under solemn limitations; the powerlessness of "gifts and sacrifices" to satisfy the conscience; the parabolic and transient character of the ordinances; the evident lesson of the Holy Spirit that the way into the holiest was not yet opened. But Christ had now come, and thrown open to all mankind "the greater and more perfect"—the heavenly tabernacle. By His own atoning blood—not by that of goats and calves—He had entered once for all into the holiest—even heaven—having secured for all who would trust in Him eternal redemption.

12. The topic of Lesson XII (2 Peter 1: 1-11) was "Christian Progress." Peter, "an apostle and servant of Jesus Christ," addresses all those who, in the righteous impartiality of "one God and Saviour Jesus Christ," were co-believers with himself and the Jewish Christians, and invokes upon them multiplied grace as a peace "in the knowledge of God and of the Saviour." Since all things were made for life and godliness had been granted to them by Him who had called them by His own glory and virtue, and since He had also granted them "precious and exceeding great promises" with a view to their escape from the lust and corruption of this world and their participation in the Divine nature, St. Peter begs them to use all diligence to supplement their faith with "virtue, knowledge, temperance, patience, godliness, brotherly kindness and love." Not idle, unfruitful scholars in the knowledge of Jesus would they be in that case; but if they lacked these things, they would quickly become short-sighted, and forgetful that their sins had been cleansed. Only with diligence could they make their "calling and election sure," be saved from falling, and be "richly supplied" with an entrance into the eternal kingdom of our Lord and Saviour.

III. Questions.

1. From what Books have the lessons been taken?
2. Under whose charge did Paul sail for Italy, and with what companions?
3. Where did the gale strike them, and what was its name and character?
4. What led they find, and what precautions did they take?
5. Why did the voyagers fall into despair?
6. Who reassured them, and how, and on what ground?
7. What led the sailors to anchor on the fourteenth night, and how did they do it?
8. What selfish, and what unhuman, purposes were cherished that night?
9. How were they thwarted?
10. Tell the story of how they beached the ship, and escaped to land.
11. How many were on board?
12. How were they treated?
13. What happened to Paul, and what did the islanders think?
14. What hospitality did he receive, and what cures did he perform?
15. How long did he stay in Malta?
16. Tell about his voyage to Puteoli, and journey to Rome.
17. What encouraged him on the way?
18. What arrangements were made for Paul on reaching Rome?
19. How soon, and why, did he summon the Jewish chiefs?
20. What took place at the first interview?
21. What was said at the second, and with what result?
22. How long did Paul stay in Rome, and what did he do?
23. In Lesson V what reciprocal duties were urged upon parents and children?
24. How should servants conduct themselves towards masters, and masters towards servants?
25. What spiritual foes were enumerated?
26. How were these to be successfully encountered?
27. What example of humility and unselfishness was held up to the Philippians?
28. Trace the steps of His descent and exaltation.
29. What practical directions were given in the last half of Lesson VII?
30. What was said about joy in the Lord in Lesson VII?
31. What further precepts were added, concerning forbearance, anxiety, prayer, and the thoughts?
32. What was said about "the peace of God" and "the God of peace"?
33. What acknowledgments did Paul make to the Philippians?
34. What was his prevailing state of mind, and what secret had he learned?
35. How did he "do all things"?
36. What was "the faithful saying"?
37. How had Christ's grace been conspicuous in Paul's case?
38. What charge was committed to Timothy, and what was he to "hold fast"?
39. Why should our prayers embrace all men?
40. What had been Timothy's training (Lesson IX)?
41. What are the Scriptures "able" to do, and "profitable" for?
42. What special charge was laid upon Timothy, and what motives were urged?
43. Why was his faithfulness especially urged?

44. What were Paul's prospect, retrospect, expectation?

45. By what messengers has God revealed His will to man (Lesson X)?

46. In what various relations was Christ's superiority over all others asserted?

47. How was He shown to be superior to angels?

48. What conclusion was drawn as to how we should treat the great salvation?

49. What restrictions guarded the Holy of Holies?

50. What lesson did the Holy Spirit teach by these limitations?

51. How were the imperfections of the Jewish worship remedied by the work of Christ?

52. In what sense, and why, is His sacrifice superior to those offered by the Jews?

53. Whom did Peter address, in his Second Epistle, and what did he invoke?

54. What argument did he use for growth in grace?

55. What graces were specified?

56. What motives were given?

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Zion's Herald.

WEDNESDAY, JUNE 17, 1885.

Thoughts on things evil are not necessarily evil thoughts. All the vile deeds of men and devils are always present to the mind of God, who is, nevertheless, infinitely and unchangeably pure. In a vastly lesser degree the story of human corruption is brought by reading and observation daily before the Christian, but it does not necessarily defile his soul. Yet if, instead of awakening strong repulsion, it begets sympathy with wrong and desire for forbidden indulgences, it then becomes a source of defilement. His thoughts are then evil thoughts—birds of ill omen to be instantly driven away by fervent prayer.

Newton, when asked how he discovered the system of the universe, tersely replied, "By thinking about it." Thinking gave him the key to the great problem previously supposed to be unsolvable. And it is only by thinking that any mind can grow and grasp higher truths. By earnest thinking the thoughts already gained become fruitful of other thoughts; by steadfast thinking the mind expands, the soul rises.

"As some strange thoughts transcend our wonted themes
And into glory peep."

Yet because thinking requires resolute effort, there are very few close, patient thinkers in the world, and therefore many men remain intellectual dwarfs who, would they but learn to think closely, might be men of power in the church and in society. Paul recognized the importance of such thinking when he wrote: "In malice be ye children, but in understanding be men," seeing that a mature understanding is never attained by men who are too lazy to think.

Loflier praise was never given to minister of Christ than Paul gave to Timothy when promising to send him to the church at Philippi. Among all his fellow-laborers the great apostle declared that he knew no one who was so truly and wholly devoted to church work as Timothy. Others sought their own ends in greater or lesser degree; but Timothy sought the things of Christ only. All self-seeking was eliminated from his aims, and he wrought for Christ under the inspiration of love alone. It is not surprising, therefore, that he won the confidence of Paul, and was eminently successful in building up the church of his Lord. And it is universally true, that nothing wins confidence more surely than unselfishness; and nothing inclines men to unbar the gates of their affections more than a conviction that the preacher is seeking neither applause nor profit, but simply and solely the well-being of his hearers. On the other hand, a bare suspicion that he is a selfish lover of himself closes their hearts and renders them inaccessible to his influence. So true is it,—

"That mortals to amend
First we must show ourselves indeed their friend."

Behold an ungodly man standing beside the body of a departed saint! The former calls the latter dead, and regards himself as the living man. O mistaken man! It is he who is dead, and not the saint. The saint only sleepeth in the flesh; but being joined to God in spirit, is living in and with Him in the everlasting life which is the heritage of faith. But the ungodly man being without faith is only physically alive. Being without God, he is spiritually dead. He has but to pass the gate of mortality in his present godless condition to find himself dead beyond recovery, doomed by his own choice to that endless separation from God which is the essence, the sting, the torment, of everlasting death.

When Jesus promised His sorrowing disciples a place in His Father's house, He made His presence in that place its principal attraction, saying, "That where I am, there ye may be also." His approaching death was to be a disruption of their loving fellowship; the renewal of that fellowship in perpetuity was to be their heaven. And what is heaven to any believer but perpetual fellowship with Christ? To be "with Christ" is his highest aspiration, and to him a heaven without the presence

and fellowship of Christ would be a desert barren both of beauty and joy. How vain, therefore, is that desire to enter heaven which fastens itself, not on delight in Christ, but on a conception of happiness apart from Him! He only rightly aspires for heaven who does so chiefly because to depart hence is to "be with Christ."

The devout Keble, in one of his devotional poems, asks what a man's friends would do if Heaven loaned them its light to see

"The rude bad thoughts, that in our bosom's night
Wander at large, nor heed love's gentle thrall."

Answering his own question, he assumes that the sad disclosure would cause one's friends to shun and leave one friendless to "die unwet." He then prays to the merciful One whom he addresses as,

"Thou who canst love us, tho' Thou read us true."

In this last line there is a most comforting thought to the believer, who is often baffled in his moments of prayer and meditation by the hosts of "rude bad thoughts" which will persist in coming up, like troops of unbidden ghosts, from the hidden depths of his heart to vex his soul. How he hates himself because of their obstinate persistence! And how often he is tempted to believe that his Lord turns from him in holy disgust! But not so. His Lord is very pitiful, and seeing the struggle of His follower to drive away these rude troubles of his soul, He loves him still. Be of good cheer, therefore, O tortured disciple! Think of the greatness of the love that clings to these despite those vain thoughts; for no sooner will thy mind have fairly taken hold of His image, than all thy vain thoughts will have vanished like morning mists before the risen sun.

WHAT IT SIGNIFIES.

Col. Eaton, of the national bureau of education at Washington, calculates that there are over eighteen thousand young women at present in our colleges. Between four and five thousand will enter next fall to take the places of an equal number just now graduating. These numbers will, without doubt, increase annually.

What will be the probable outcome? It certainly will not take off the bloom from the beautiful young womanhood of the land, as quite an intelligent and cultivated society man remarked in our hearing the other day. He looked with doubt and anxiety upon this modern movement for a higher education among our girls. He feared they would lose the subtle charm they have in their natural simplicity and necessary dependence for their information about affairs upon the other sex. It will not induce them to turn away with disrelish or repugnance from domestic and family life in their eagerness to add to their knowledge, and from their newly-awakened desires to increase, by their own contributions, the world's stock of information, as Miss Cobbe seems to fear. A good education is found to be no barrier to a desirable marriage, and a small defence, even when a young woman finds a "mission" for herself, and her services seem even to be in providential demand, when the heart is touched and the right invitation is given to enter upon woman's sweetest as well as highest sphere of service and usefulness. It is only because of this constant and growing stream of educated women passing through our institutions that we are saved from serious embarrassments in filling the ever-recurring vacancies in our faculties of instruction, and in the broadening opportunities for Christian work calling for the service of women.

What all this signifies, is that our young women will have created within them an unquenchable desire for improvement. A taste will be formed for reading and study, for associations for intellectual improvement and the cultivation of art, which will become a powerful antagonist to the claims of fashionable society and unprofitable amusements. It will not be possible for these well-trained and mentally developed young women to dawdle away hours in idleness, or in trifling needle-work, or to remain uninterested in the great intellectual and moral movements of the day. Some one branch of study in literature, in science, or philosophy, will probably become a leading object of intellectual pursuit, and whatever may be the sober and substantial duties of life, this will become the constant source of grateful enjoyment and of usefulness.

This development of latent abilities will become a powerful inspiration to a life of remunerated activity. A woman cannot change her social position until the voice of another permits her to express her choice. Nothing is more offensive than any overt effort on the part of the sex to attract the attention of gentlemen. A well-educated woman will eagerly desire to create for herself an independent position, so that her affections shall be sought rather than simply held awaiting the first favorable market. Besides, developed talent creates obligations, and she will feel almost ir-

resistibly impelled to use the gifts Providence has so kindly placed in her keeping. There need be no fear that the supply of educated women will exceed the demand. There is no over-production in the divine economy. Just at the hour when the educated service of woman was to be called for with extraordinary earnestness, the higher schools began to be filled with the sex, improving their recently opened opportunities. Every day new calls for the labor of carefully-schooled women are heard. In unexpected forms of industry, as well as in the education of the young and in the great moral and missionary movements of the hour, woman finds a place for herself as soon as she becomes accustomed to the necessary implements. In her eagerness she will undertake, perhaps, a service for which she may not be physically fitted, but nature and grace will soon adjust these matters. She will not crowd aside her brothers, or force herself, in the long run, into positions not intended for her nor indicated by a divine Providence.

The more immediate demand for thoroughly trained female talent is in the educational departments and in the missionary service at home and abroad. The limits of work in these directions have not been reached. Just at this hour a half-educated young woman may find some difficulty in securing a school or a teacher's chair. The demand now is for something better and broader. Our country common schools are not satisfied now with a young girl who has been graduated only a few months from the town school herself. The call is for thoroughly educated women. The high school, the academy, and the college are earnestly seeking highly-educated and accomplished women for their faculties. Our colleges for women are at this time largely in the hands of the sex. The remarkable success of a few heads of these institutions demonstrates the possibility and expediency, where other things are equal, of intrusting these higher schools of learning for the sex to the hands of cultivated ladies trained to business as well as books. The one thing to be done to insure a wide sphere of usefulness and consequent happiness, is to lay a broad and positive foundation of solid learning, and build upon it all the culture that one's opportunities offer. The demand is so imperative at this hour that a capable and accomplished scholar cannot easily hide her light under a bushel.

We have little fear of failing health as the result of the eager and enlarged scholarship of woman. It is admitted by all intelligent observers that the health of our lady students in colleges is improving. Many invalids have unwisely attempted too much in their eagerness for study, and simply hurried an inevitable break-down of the nervous system. Some over-zealous students, like ministers, lawyers and merchants, have burned their candles at both ends, and thus prematurely shortened their years of vigor. No private home takes such care of the physical health of its children as some of our best colleges of the young women in attendance. We look upon the outcome of some of our higher schools in this regard as promising stronger women, more capable mothers, and a body of robust, intelligent, devoted Christian women, ready for every good word and work.

This leads us to say that our homes are to receive the chief benefit from these well-filled institutions. The ladies who will be at the heads of our domestic circles will be better trained for their delicate and responsible duties. The first great school is the home. These family kindergartens will be sweeter, more sunny, more gentle and powerful in their influence. The wife in the family will eagerly share the domestic burdens and often add to the yearly income. She will be full of resources and hope, and a constant inspiration to her husband. The children will be taught to appreciate the school better, and be aided to profit by it, and encouraged to remain in it as long as possible. These are some of the significant possibilities and probabilities, in our estimation, suggested by the fact that thousands of our young women are now enjoying the advantages of a higher education, chiefly under the best Christian auspices.

THE HOPE OF PALESTINE.

While Jews and Gentiles in various centres are anxiously discussing the ways and means of restoring Palestine to its pristine splendor, it is quite interesting to note the progress of a little group of German Christians who for some years have been busily engaged in their way of preparing the Holy Land for the second coming of the Lord.

Believing sincerely in this second advent of Christ, and feeling them-

selves called upon to undertake the task of preparation to meet Him, they some twenty years ago began to go to Palestine and settle where they could find the most fitting points to establish homes and build up colonies for other comers. One of these centres is Haifa, at the base of Carmel, the neighborhood of which they have virtually transformed by their thrift and industry. Instead of the slow means of transport with camels and donkeys, they have built good wagon roads between Haifa and Nazareth in one direction, and Acre in another. In the course of twelve years they have transformed Carmel almost from base to summit into a series of terraced vineyards, and planted the neighboring roads with trees, so that these have become between the town and the colony a favorite promenade. In their own beautiful little settlement they have also constructed a hotel, which is becoming an acceptable retreat for strangers who for a season desire to make excursions to various points on the Carmel range.

These valuable object lessons have attracted the eyes of the Arabian inhabitants and the Turkish rulers; while some of these latter are now speaking in the highest terms of the improvements effected, and are favoring the project of moving the seat of local government from Acre to Haifa. The site of this latter town is so favorable for trade and intercourse, that there is even on foot a project to build a line of rail via Acre to Damascus.

The German colonists have not had this success without the most persistent perseverance and much suffering and discouragement. But they seem now to have conquered many of the worst impediments, and are on the road to success. Their industry and ingenuity in introducing new branches of trade are phenomenal for Palestine. They now export with success figs, oranges, lemons, olives, etc., and have already manufactured and exported fifty thousand pounds of the purest Castile olive-oil soap to Germany and the United States. Last year the smiths and wagon-makers got a fair start, and now they are sending in various directions their own manufactures. And we need scarcely add, being Germans, that they have schools of various grades which are growing rapidly; and having discovered medicinal waters on Carmel, they are now busy with a project of building a sanitary retreat for the sick near it.

These German emigrants to Palestine form an organized body under corporate rule, with a chief who now resides in Jerusalem; and they have several settlements in the Holy Land. The one at Jaffa is very important and quite flourishing. Outside of this old town they have villages on eminences that are now covered with orange groves, and the way thither is lined with houses and stores. Under their influence this part of Jerusalem has largely increased in houses and inhabitants; it has now twenty thousand in contrast to thirteen thousand of a few years ago. Here and in their filial colony at Sharon they have introduced modern modes of agriculture that bid fair to reverse all the old order of procedure in this line. They do most of the transport now from the landing to the town and to Jerusalem, so that at present it is quite feasible to obtain a comfortable transfer to the Holy City instead of the fatiguing journey on horseback over a detestable road. Indeed, a regular system of transport now obtains from the sea to Jerusalem. This is largely owing to the introduction of the system of stabling for beasts which has transferred the plains of Sharon into farms and dairies. During the year past milk and butter, and sheep to the amount of thousands of francs, have been marketed in the town of Jaffa, to say nothing of a general line of European vegetables and honey.

In the colony there are several establishments of note, among which is an excellent hotel where nearly all foreigners of whatever nation or confession are now inclined to put up. It will be remembered that Jaffa is the great port of Palestine, and for this reason, of course, gathers to it all travelers. For these a hotel and a hospital are of prime importance, and both of these are in the hands of these colonists. The old Dutch windmill has been replaced by a steam mill that for a year has been in full operation, and two others are now being constructed. And even in Sharon they are waiting for the apparatus for a steam grist-mill.

The common school and the kindergarten are also found in Jaffa, while the higher school has been for several years in Jerusalem, where a colony is also growing. There is, of course, also, a "Temple," where the community worship according to the rites and belief of Protestant Christianity, with some peculiarity of views about the second appearance of Christ; but they are the farthest removed from the common order of fanatics. The prin-

ciple that seems to inspire them above all else, is that of good sound common sense, and their success in their peculiar and desirable work has been gratifying. While nearly all other ventures in this line, whether of Jew or Gentile, have failed miserably, this is succeeding through sheer force of worth and perseverance, and needs only capital and the protection, instead of the opposition, of the Turkish government to present a splendid object lesson in regenerating the "Land."

EDITORIAL COMMENT.

In 1837 we were first introduced to Prof. Daniel Denison Whedon, who examined us in Greek for entrance into Wesleyan University. His kindness and courtesy, at an hour when our self-possession was with difficulty retained, won for the Greek professor who was somewhat formidable at first sight, in his manner, our warmest regards. For two years our college room was opposite his, and during these years, as hereafter, he was unmarried, and his room was his residence. We had opportunities of rendering him slight services in copying manuscripts, and in this way a very strong affection, rather unusual between professor and student, grew up between us, which was never interrupted to the day of his death. During a portion of our college term Prof. Whedon had our class in mental philosophy, greatly to the delight and profit of its members, and apparently equally to his own pleasure. He was very popular among us, and his rare address and sermons were greatly appreciated. Even his peculiar hitching and jumping enunciation, especially when giving a rich emphasis to his keen wit, gave an additional charm to his conversation and discourse.

Dr. Whedon was born in Onondaga, N. Y., March 20, 1808. He was a graduate with honor of Hamilton College, and received a few years since without the usual act at some academic celebration, by his Alma Mater. He was afterwards a teacher in the seminary at Cazenovia, N. Y., and a tutor in Hamilton College. In 1833 he was elected professor of ancient languages and literature in Wesleyan University, where he remained ten years. While connected with the college he married the excellent lady who survives him, and of whom, if she were not living, it would be a pleasure to speak in very high terms. He was very popular among us, and his rare address and sermons were greatly appreciated. Even his peculiar hitching and jumping enunciation, especially when giving a rich emphasis to his keen wit, gave an additional charm to his conversation and discourse.

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held, calling back a large number of former students. The site of the school is one of the finest, on a hillside, with an unequalled view of valley, forest, mountains and thrifty village in front. The scenery of Ashburnham, especially the view from "Meeting-house Hill," is enchanting. You have in full view Monadnock on one side and Wachusett upon the other, with a broad valley, cultivated fields, lakes, streams, and the steeples of several towns in sight before you. Already the school has contributed students to Boston University in two departments, and a professor to Middletown. We can hardly think of a more attractive, healthful, wholesome, and excellent scene and school for the tuition of our young city students of both sexes, than in this old town and academy. Ashburnham is a delightful place to visit as a summer resort, having a neat and well-kept hotel. Mr. Cushing has secured for his memory one of the noblest possible of monuments.

"A million dollars" is the word passing along the line of the nearly two millions of members in our church. Surely, this first year of the new century our organized life ought to yield, at least this amount for missions. This call is not too large. How can it be, with the whole world open before us, and with millions adding themselves yearly to our resources? In all soberness, this sum is too small. There ought to be a call for two millions, and the church ought to respond cheerfully and promptly. The call now ringing is not only from those to whom we have committed the direction of our missionary work, but it comes from the Great Head of the church. By His Spirit He is calling many to devote their lives to labor in foreign fields, and this is an equally clear and imperative call to the church to provide the money needed to make their call effectual. There can be no question as to our ability; to raise it is to discount our thrift, energy and general prosperity, and to slander our piety. In the last twenty-five years we have increased the value of our church property by about sixty millions of dollars, and this despite the large shrinkage in valuation which has occurred during the time; the real increase is nearer one hundred millions. When besides this it is remembered that we annually raise nearly twenty millions of dollars, there can be no question of our ability, and no doubt as to the feasibility of securing the comparatively small amount needed to round up our missionary collection to the million called for.

There is no danger of too great faith or too magnificent plans; for faith and purpose ought, alike, to say, "The whole world for Christ." It is the narrowness of our vision that dampens soul, weakens faith and shrivels every generous impulse. To the little-souled miser a dollar is very big, but only to keep; but to the large-souled Christian, it is large only as he can use it for God's glory in the salvation of the world. We believe in aid for a million; more, we believe, as we have said, it could be doubled. Not to find fault in the least, but to state a fact, our ministers and people could make more for considerable more genuine missionary intelligence. This is now to be given; let our ministers repeat the story of toil, sacrifice and miraculous victories, and preach the Gospel of life for all men with true Gospel fire, and set the constituted agencies at work according to the plan in the Discipline, and the result would be nearer two millions than one. Still further: We dare predict that the year in which this faithful work will be the most remarkable year for revivals in our history. Our watchword should be millions for missions, and millions of souls for Christ!

Personal and Miscellaneous.

Boston University graduates this year one hundred and twenty-two. Of these, 17 are from the College of Liberal Arts, 11 from the College of Agriculture, 14 from the School of Theology, 48 from the School of Law, 26 from the School of Medicine, and 6 from the School of All Sciences. Twenty-seven of the whole number were young women.

Babhood for June opens with instructive, short, editorial notes for the braided season. Marion Harland continues her interesting "Talks with Mothers." Dr. Yale has a paper upon the "Summer Complaint." There is a great variety of articles adapted to the nursery and its demands upon the nurse or mother. 18 Spruce St., New York.

It is an amusing surprise that any one should fail to see the significance of the recent satire of Prof. Bowne in his article a few weeks since—"The College must Go." He shows that the argument which proves that the study of Latin and Greek is useless, is equally pertinent as against mathematics, science, and philosophy; and thus, if there is any foundation to the reasoning, the college is proved to be valueless as a preparatory agency for real life. Of course he does not believe there is any force in this loud declamation against the classics, and that the college is perfectly safe.

Harper & Brothers will publish, on or about Friday, June 26, "The Congo, and the Founding of its Free State; a Story of Work and Exploration," by R. M. Stanley. Dedicated by special permission to H. M. the King of the Belgians. In two vols., 122 pp., 8vo, cloth, with over one hundred full-page and smaller illustrations, two large maps in pocket, and several smaller ones, \$10.

The anniversaries of our educational institutions crowd rapidly upon each other in these days. The Theological Seminary at Newton held very interesting exercises last week. A fine class graduated. The addresses were especially able, many, orthodox in doctrine, and delivered with marked force and grace. As with Boston University, the colored man won deserved applause by his excellent performance. And over the exercises were greatly enjoyed by those present. The number of students there is increasing, and the atmosphere was buoyant and full of hope for the future. This week the children of the venerable and still beautiful and prosperous Academy at Wilbraham gathered at their anniversaries. The occasion promises to be of special interest. Middletown has her reception, and we trust a crowded one, in the succeeding week. The mother of our colleges, she is as fresh and fair as the youngest of them.

The May number of the *Sanitarian* contains a report of the annual meeting of the Ohio Sanitarian Association, a paper upon "Contagions and Epidemics in America," by Dr. Beach, of London, O.; an elaborate discussion of the important question, "What Shall be Done with Sewage?" by Edward Orton, LL.D.; "Causes of Climatic Changes in Ohio," by Dr. H. H. Reed; "Warming and Ventilation," by Dr. Silver; "The Relation of the Library to the Medical College," another paper upon Sewage by Dr. Childs, also by Carl von Klein, A. M., M. D.; "Summer Health Resorts," by Dr. S. D. Gilbert; and an editor's table, with notes upon the sanitary condition of various States, places and countries, and miscellany relating to the theme. This number is full of suggestions pertinent to the present season. 113 Fulton St., New York City.

The sixteenth annual report of the Indian Commissioners has been printed at the gov-

ernment office. It has a valuable map, showing the location of the different tribes and bodies of Indians. The Commissioners are able to speak of the past year as one of peace and quiet for all the Indians. A band has just been broken out from its reservation on the southern border and committed a few murders and robberies, but no serious results are apprehended. The educating and civilizing processes have gone on with increasing success throughout the year. The same requisitions as heretofore are made by the commissioners. The rights of citizenship, property in severalty, and schools for the youth of both sexes, are the needs of the hour for these too-long-neglected men. It is calculated that there are 264,365 Indians in the United States (Alaska excepted); \$2,642 wear citizen's clothes; 19,579 of them can read; 14,824 occupy houses. Government expends on the Indians \$650,565 annually, and religious societies \$218,845. The appendix to the report contains accounts of religious societies among the Indians, and of matters of interest occurring during the year. Gen. Clinton B. Fisk is president of the board of commissioners.

The subscription price of *Gospel in All Lands* (monthly) is \$2 a year. Ten copies and over to the address of one or more persons, each \$1.25 a year. A copy will be sent to any itinerant Methodist preacher in the United States or Canada, for one dollar a year; postage paid. Terms in advance. Address *Gospel in All Lands*, Mission Room, 805 Broadway, New York.

President Warren thus responds to Bro. Hubbard's queries:—"I have seen Bro. Merrill Hubbard's reference to 'Paradise Found' in the last week's *HERALD*. He is quite right in supposing that I considered the question of the age of the human race as lying 'outside the scope' of my book. Any adequate discussion of that question would require a volume of at least equal size. As to my own impressions, however, if they are of interest to anybody, I am free to say that I think those younger folks who are at present so powerfully reacting against the vague, but well-nigh infinite, chronological postulates of the Lyell School, are on the side which is destined to win. Within the last five years the uniformitarianism of common physics has begun to give ground. Catastrophism is constantly finding larger recognition. The biggest authorities in commercial physics are beginning to give up as even the solar energy, when secularly viewed, must be pronounced a variable element in the development of the world's life. The written record of an appreciable portion of our work in the *Catholic World* makes good use of this fact. In fine, a complete reconciliation of the two reasonable interpretations of all the chronological data appears to me to be far nearer and more practicable than ever before."

The Indian Rights Association gathers up in an octavo pamphlet of fifty pages the "Action of the Association, with the Opinions of the Press in reference to the Crow Creek Reservation, Dakota," and the attempted occupation of it by the whites, together with the proclamation of President Cleveland, causing them to remove from the territory and commanding its restoration to its legal proprietors. The Indian Association is keeping public sentiment alive to the wrongs and abuses of our Indian wards.

The Henry Bell Publishing Co., Norwich, Conn., are the first in the field with a full American edition of the Revised Bible of the Old and New Testaments. It forms a royal octavo, in clear, long primer type, two columns on a page, on fine paper, with the usual marginal readings printed at the foot of the page. It is issued from the careful press of Rand, Avery & Co. All the American editions of the Bible are included in the text by the revisers, are printed in an appendix at the close of each Testament. It makes a very convenient family Bible. The correctness of its proof-reading is vouched for by L. T. Chamberlain, of Brooklyn, N. Y., who has carefully compared this edition, word for word, with the authorized copy from the English University presses. This edition sells, in cloth, with red edges, at \$3.75; in American morocco, \$5.50; in Turkey morocco, \$10.50.

Miss Frances E. Willard has bought of Messrs. Harper & Brothers the plates of her very charming biography of her beautiful and early-gathered sister Mary, and bestowed them upon the *Union Signal*, the organ of the Women's Christian Temperance Union. Additions have been made to it, and pictures of Miss Willard, and of her mother at her eightieth birthday, are introduced. It is to be issued as a premium to subscribers of the *Union Signal*. This paper is very ably edited by a sister-in-law of Miss Willard—the accomplished widowed daughter of the late Rev. Dr. Bannister of Evanston.

The treasurer, Prof. Mitchell, reports that the Latimer Fund, Boston University, is growing. Two classes—'73 and '74—have already contributed more than \$200. There seems to be no reason why the alumni may not, through this instrumentality, not only testify their love for a great and good man, but add to the attractiveness and efficiency of the school to which they owe their preparation for the ministry.

We have already several times referred to the Society of Biblical Literature and Exegesis, in our columns. It has just held a meeting, in and Boston. The first session was on Thursday evening. A second and a third were held on Friday. Several papers of great value were presented. The programme was as follows: "The Idiom and Vocabulary of the Teaching of the Twelve Apostles," by Prof. Philip Schaff, of New York; "The Date of the Korah Psalm," by Prof. C. H. Torrey, of Cambridge; "The Servant of the Lord in Isa. 53," by Rev. R. P. Stebbins, of Newton Centre; "Corrections and Emendations of Jerome's Version," by J. I. Moberg, of Paterson, N. J.; "A Chapter from the Mishnah," by Rabbi S. S. Kohn, of Boston; "Another Codex," by Prof. H. G. Mitchell, of Boston. In addition to these papers, many valuable notes were presented. The meeting, which was held in Jacob Steep Hall, was pronounced by all who took part in it one of the most pleasant and profitable that have ever occurred.

The name of Mr. Heath disappears from the well-known text-book publishing firm of our city, and the new catalogue, especially rich in the teaching of the twelve apostles, is issued under the new title of *Glean & Company*.

We had a short visit at the office, last week, from Rev. R. Hoskins and his wife, lately returned missionaries from North India. Their present post-office address is Wilbraham, Mass. Rev. Hoskins is ready to offer aid in his power in presenting the cause of missions during his respite from service in the field.

The National Temperance Society, New York, publish "A Woman's Cry"—a spirited response from Miss Elizabeth Cleveland, sister of the President, to Dr. Howard Crosby's "Calm View," justifying the most earnest appeals of mothers against the liquor traffic. The society also issues Dr. T. D. Witt's *Temperance*, published in the title of "The Weed that Bewitches."

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